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western element of the mythology than is the suggestion of an absolute Pelasgian origin.

In the neglect of real origins, and in the attribution of dubious origins, the whole reasoning of the 'Juventus Mundi' on the mythology, political and social institutions of Trojans and Hellenes, ceases to have any claim to our assent. Under such circumstances the ethnological problems to the consideration of which we are invited, so far from being solved, are obscured. In regard to comparative mythology the work gives no contributions; for it cannot be admitted that the way in which Gladstone introduces Christianity throws any new light upon it, while it has the tendency to bring it within the pale of comparative mythology, and to represent it as a mythological development. Such is the infallible result of antedating Christianity, and seeking for it a rudimentary and embryonic existence, an anterior emanation of protoplasm, influencing and being influenced, having its relations to nature-worship, presenting the Olympian system as "a precursor of Christianity," and Christianity as a successor to the Olympian system. Many may complain that the divine claims of Christianity are subjected to such associations; but neither Gladstone nor any one else can complain if the theme so offered shall hereafter be discussed in the spirit of 'Juventus Mundi.' Heretofore there have been explanations offered of events in earlier biblical narrations from external sources; and if, on the one side, the Noachic deluge was harmonious with other traditions, so illustration was freely made from these other traditions; but the present may be regarded as a new attempt to place the revelation of Christianity within the domain of comparative mythology. The result is ungracious, and none the less as it introduces a new cause of disturbance within the scientific world.

In considering what 'Juventus Mundi' really is, what is its true scope, and what its value in reference to the various sciences dependent on ethnology, we have only accepted the express invitation of the author. It becomes impossible to discuss the opinions of this work (and it is a work mainly of opinions) when the facts on which they are based are found to be untenable. Such a book cannot be treated like a painting. In the latter case artists are quite content to praise the great labour of the painter without any regard to his failure in drawing, in truth, and in imagination; but this cannot be so in a work of science, nor can all our appreciation of the author as a master of Homer's text blind us to his deficiencies when subjected to historical standards and to the comparison of evidence.

HYDE CLARKE.

NOTES AND QUERIES.

The following communication from Dr. F. V. Hayden, was made to the American Philosophical Society, Philadelphia, Pa.

"I have made some very interesting observations in regard

to Indian history in the course of my geological survey of this State. Most of the Indians of the Lower Missouri, as the Pawnees, Otoes, Iowas, Missouris, live in earth-built or stationary villages, and have done so from time immemorial. The tribes on the Upper Missouri do the same (Arikaras, Mandans, and Minitauns).

"All along the Missouri, in the valley of the Little Blue, Big Blue, Platte, Loup Fork Rivers, I have observed the remains of these old dirt villages; and pieces of pottery are almost invariably found with them. But on a recent visit to the Pawnee Reservation or Loup Fork, I descried the remains of an old Pawnee village, apparently of greater antiquity than the others, and the only one about which any stone implements have been found as yet. On and around the site of every cabin of this village, I found an abundance of broken arrow-heads, chipped flints, some of which must have been brought from a great distance, and a variety of small stones, which had been used as hammers, chisels, &c. I have gathered about half a bushel of the fragments of pottery, arrow-heads, and chipped flints, some of which I hope to exhibit to the Society next winter. No Pawnee Indian now living knows of the time when this village was inhabited. Thirty years ago, an old chief told a missionary that his tribe dwelt there before his birth; but he knew nothing of the use of stone arrow-heads, though he said his people used them before the introduction of iron. This discovery is interesting, as it is the first tribe that I have ever been able to find connecting the stone age with the present in the Missouri valley.

"I have asked the most intelligent Indians of more than twenty tribes in this valley, how far back in the past the Indians used stone arrow-points, and I have received but one answer. They would point towards heaven and say, "The Great Spirit only knows, we do not."

"At Pine Bluff, on Pole Creek, a branch of the Platte, and on the line of the Union Pacific Railroad, there are large quantities of chipped flints and arrow-heads, showing that in former times they wrought them at this locality. Mr. S. B. Reed, Superintendent of Construction U. P. R.R., found specimens of pottery abundant, and chipped flints and arrow-points on the plains near the Humboldt Mountains. The pottery was made of disintegrated granite, as it was full of particles of mica. These remains may possibly be modern; for the Digger Indians who inhabit this region are a low, degraded people, and even now use flint arrow-points, though they use no pottery. There is now no evidence that the Indians of this region ever used any pottery like that found, so that it may be possessed of some antiquity."
